

THE BAPTIST.

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"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

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We acknowledge receipt of a beautiful catalogue of Boscobel College, Nashville.

My father belonged to the old style of parents. He actually believed he knew more than an eighteen year old boy.—W. T. Lowrey.

The wife of Rev. T. T. Martin of Cripple Creek, Colorado, was called to her reward last week. Bro. Martin has our Sympathy.

Bro. R. W. Hooker and his bride left on 16th ult. for their field of labor in Mexico. Mrs. Hooker is a daughter of Rev. V. H. Nelson and a Blue Mountain girl.

Capt. Wm. Burruss of Baldwyn suddenly went to his reward on the 9th of July. Brother Burruss was a warm supporter and great helper to THE BAPTIST.

The same culture, tact, endurance and executive ability found in the Baptist ministry, would, in any other vocation of life, command three times the remuneration received by these servants of the Lord.—Stacy Lord.

The daily seasons of devotion in the Shelby meetings were hours in which "heaven came down to greet, and glory crowned the mercy seat." Beyond any doubt, these meetings placed the Delta work in the advance of where it was.

Last week the type made Dr. Fawcett say precisely the opposite of what he did say, by leaving out the word "not." He said: "By undertaking this work, you will not, I trust, infer, that I am able to answer all the questions of all the brethren to the satisfaction of all."

The A. & M. College has twelve professors who are Baptists. The President is a Baptist. The State University has six professors who are Baptists. The Baptists are abreast with any as educators. They are not only earnest advocates, but active and efficient teachers in the important places of the land.

We predicted last week that Dr. Stakeley would accept the First Baptist Church of Montgomery. The prediction has come to pass, and he will close his labors with the First Church, Washington, D. C., on October 1. Rev. W. S. O. Thomas, pastor of West Church, Washington, D. C., has resigned, and will go to Waynesboro, Va. Long pastorates have been characteristic in the Baptist churches of Washington.

Bro. E. D. Solomon, pastor at Gunnison, in the Delta, enlivened our office with his hopeful face yesterday. Also our friend and brother, J. C. Allen, of Berclair, made us a pleasant call and left \$2.00 for THE BAPTIST.

On the 29th ult., King Humbert I, of Italy, was assassinated by Angelo Bressi, at Monza, Italy. He was shot thrice with a revolver, and lived only a few minutes. The new king is Victor Emmanuel Ferdinand, Prince of Naples. King Humbert was in his 57th year. The assassin was arrested immediately.

The White House will be 100 years old next November. Those who would like to get an interesting account of this building in its progress and history can do so by reading the contents of *The Ladies' Home Journal* during the remainder of the year.

We hear good things about Bro. Miller's initiative services at Columbus. He has already received five new members, has moved into the pastorium, and is happy in his new work, as he was in the old.

Dr. W. T. Lowrey called for a few minutes at the office of the THE BAPTIST. He seems to be in good health and spirits. He left on the 29th ult. for Cripple Creek, Col., where he will spend some weeks in rest. We trust he will have a profitable time in the great Northwest.

Rev. J. P. Harrington, who has been prosecuting his studies in our college at Clinton, will be out next session serving the Osyka Baptist church as pastor and filling the position of principal of the Osyka school. His wife will be an assistant in the school. Bro. Harrington's correspondents will address him at Osyka.

Rev A. C. Watkins, our missionary in Tereon, Mexico, who has been in the States over four months, starts today, via the Q. & C. Route, on his return trip to his field of labor. Let earnest prayer be made for the safe arrival of him and family and for their success in winning and training souls.

While in attendance upon the recent meetings in Shelby, we had, in company with Dr. W. T. Lowrey, President B. G. Lowrey and Bro. Stacy Lord, the honor of entertainment in the home of Dr. and sister Rose. We also dined, in company with Bro. and sister Burr, on Saturday, with Bro. and sister Roberson. These meetings were in every way the most delightful. They will not be fruitless.

There are several vacant pastorates in our State, among them Yazoo City, Wesson, Okolona, Clarksdale and Magnolia. We would suggest to these churches that there are good men in Mississippi available for these places. "Lift up your eyes and look."

Dr. P. S. Henson, accompanied by one of his daughters, sailed for Europe on the 28th ult., his church having put into his hands for the expenses of the trip about \$1,000. Dr. Lorimer is already in London supplying Regent's Park pulpit, while the pastor, Rev. E. G. Gange, spends awhile in America. Mr. Gange was one of the speakers in Cincinnati before the Baptist Young People's Union. *The London Baptist* quotes Dr. Lorimer, while occupying Regent's Park pulpit, as saying: "The interchange on the part of Christian ministers, this mingling of the old world and the new in the higher life relations, cannot but tend to the development of international harmony, and to the pacification of rancor and strife, and the coming in of that better day when the only strife known among men shall be that of peaceful emulation in accomplishing righteousness and good."

The Bible is the most precious book in the world, not only in a religious sense, but in a commercial one. Some of the prices brought by rare copies are stupendous, and the aggregate value of all of these undoubtedly exceeds that of any other work ever sold. The highest price ever paid for a printed book was \$24,750 for a Latin Psalter printed by Faust & Schoeffer in 1457. The first book printed from movable type was what is known as the Mazarine Bible, by Gutenberg and Faust, which was issued August 14, 1456. Only two or three copies of this, the greatest treasure of bibliography, are preserved, and one of them sold at auction last year by the Earl of Ashburnham to Bernhart Quaritch, of London, for \$19,360, the second highest price ever paid for a book. Lord Ashburnham paid \$16,000 for it in 1892. James W. Ellsworth, formerly of Chicago, paid \$14,000 for a copy some years ago, which formerly belonged to the Earl of Crawford. The copy in the British Museum was bought in 1825 for \$2,520. The Earl of Gosford paid \$19,250 for his copy. The first Bible with a date was printed in August, 1462, by Faust and Schoeffer, at Mayence, Germany, and but two copies are known. One in the British Museum was bought from the Duke of Sunderland in 1881 for \$8,000. The other belongs to the Earl of Crawford, who paid \$5,125 for it.

Hindrances to Success in the Pulpit.

Leaves from Pastors' Lives.

BY REV. DAVID JAMES BURRELL, D. D.

It would be presumption in me to scrutinize too closely the failures in other ministers; but as to my own I have some definite convictions, which I am quite willing to state for the benefit of others.

I. *The pulpit itself*, judging from my own experience, is greatly in our way. Why should a minister alone of all public speakers, be required to plead his cause from a wooden box? The thing is purely conventional, having no authority in Scripture or in common sense. It had its origin in a decadent period when the clergyman, being regarded as a superior being, climbed to his perch on the pillar of the cathedral from which, fenced about for personal security, he addressed his congregation like an angel leaning from a balcony. Since then he has come down to his proper level as a man among men; but the fence remains. It stands for nothing that is necessary or helpful, and should be allowed, with all similar impediments, to pass into innocuous desuetude.

II. *The manuscript* is another hindrance. If it be said that many ministers use the manuscript with great acceptance, it is safe to affirm that they would do much better without it. A man who can do good work while dragging a ball and chain is presumably capable of doing better things.

III. *An indolent preacher* is foredoomed to failure. A written sermon must be prepared with infinite care; much more a sermon which is to be delivered without manuscript. Extempore preaching has been justly called "extrumperty." There never was a time when congregations were so exacting as now. The sermon is brought into comparison and competition with the best work of the learned professions.

IV. *The dictionary* is another of our stumbling-blocks. We are looking up words and elaborating phrases and sund-papery the corners of periods when we ought to be pondering our message from God. The average hearer is, I believe, tired of listening to displays of theological rhetoric. Life is too strenuous in these times for that sort of thing. The people who come to church want to hear the preacher say something, say it without euphuism or circumlocution, and say it forthwith as if he means it. We use too much pumice stone and too little whet stone. More preachers die of elegant prolixity than of any thing else. While we are delivering beautiful essays on the delicate shades of non-essential truth our congregations slip away from us. They feel as the old woman did, who, retiring from a tedious discourse on the prophets, heard the minister say, "And now, beloved, we come to the minor prophets. What place shall Malachi have?" She looked back, as she opened the door, saying, "Malachi can have my place." And why not? Who shall blame the people for retiring if they come to church for a message from Almighty God, and get a mellifluous disquisition on a millet-seed? There is a vast difference between "the foolishness of preaching" and the preaching of foolishness. While we

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are attenuating truth and elaborating phrases, the people are famishing for the gospel.

"Water, water everywhere,
And all the boards did shrink.
Water, water everywhere,
And not a drop to drink."

V. *Dulness in the pulpit* is an unpardonable sin. A man with a message from the King of kings has no business to be dull. Alexander Pope finding himself shut up in church with a monotonous preacher, wrote on the fly-leaf of a prayerbook:

"I whisper, Gracious God,
What have I done to merit such a rod:
That all this shot of dullness now should be
From this thy blunderbuss discharge on me?"

One reason why we are often uninteresting is because we try to be profound. Truth is simple. Profundity is mud. The man who understands his thought will find no difficulty in conveying it. The sermons of Jesus were masterpieces of clearness. He was a philosopher, but avoided the terminology of the schools. He was never dull. His sermons were plain presentations of important truth, illuminated by frequent references to common life, arrows from the quiver of a great heart aimed at the hearts of men.

VI. *An air of uncertainty* is fatal to a minister's ultimate success. He is commissioned to set forth that which his eyes have seen and his hands have handled of the Word of life. If he has no convictions, he would better step down and out. The world has had enough of doubts and speculations, it is weary of "ifs" and "perhapses." One reason why the common people heard Christ gladly was because he taught as one having authority. Our commission rests on his "verily, verily." Goethe once wrote to a friend, "If you have any definite beliefs, let me hear them; but in God's name say no more of your doubts; I have enough of my own." We believe in God immortality, sin and the atonement of Christ; let us plant ourselves on these and the people will hear us. The average man comes to church because he wants to hear something about the eternal verities; and he will not return habitually to a banquet of husks. "If" is like a crack in a pitcher, the pitcher may look well, but, inasmuch as it holds no water, the thirsty do not care for it.

VII. *Moreover, we are too sensational.* It is folly to undertake to recapture a lost congregation by putting in a hurdy-gurdy. The people do not go to church to hear music and see pictures, but to hear the gospel of Christ. The pastor who turns his church service into an entertainment is running a stern chase with other entertainers who can always furnish a better show for less money. Our coin of vantage is the presentation of the gospel. We have that field to ourselves, and it is quite large enough for the best of us. The old truths of the gospel are always new and attractive, if set forth in the power of the Spirit. And we preach successfully only when we preach under the power of the Spirit of God.—Observer.

Removing Hats in Church.

DEAR EMILY HOLDEN: Those who know say that it is now a quite general custom for

women to remove their hats at the opera and theatre. There seems to be no good reason why the same custom should not prevail in our churches. Every one knows how annoying it is to have a top-heavy, wide-spreading structure of flowers, feathers, ribbons or laces interposed between one's eyes and the face of the preacher. The head of the wearer would not usually interfere with the line of the vision, but the hat—even a tall man is at a disadvantage behind it, while to the person of average height the minister is simply "lost to sight," however much "to memory dear."

Already in a number of churches, the women folk have adopted the custom of removing the obstructive head-gear at the church services. A few weeks ago the women of the Tabernacle Baptist church of Utica, N. Y., introduced the innovation, and soon afterward the members of the Ladies' Aid Society of the First church of Cortland voted unanimously to follow the Utican example, and report says that at the morning service on Sunday, June 4, hats were quite generally removed.

So long as hats are what they are, enormous creations filling a wide space in the sight line, and the human eye has not yet attained the penetrating power of the Röntgen rays, it would be well if, for the comfort of worshipers, who need to see as well as hear in order to follow the service intelligently, the removal of the feminine hat could become general. Perhaps no reverent pastor of to-day would care to emulate his brother of old time by prebbling from the distorted text, "Top knot, come down," but in most cases, no doubt, a gentle hint from the pulpit would suffice to induce the acceptance of the innovation.—Ex.

Poplarville.

This is the school metropolis of south Mississippi. I enjoyed a delightful visit here last year and was with pastor Holcomb in a very delightful meeting. I saw then that there were immense possibilities for that place as a school center directed by Prof. Thames, and for the Baptist cause under the efficient labors of Bro. Holcomb who has served this people eight years.

My visit on July 22d was to assist in the dedication of the beautiful new church house that has just been completed and paid for, and the keys turned over to the Building Committee in the presence of the congregation. The contractor said the Building Committee had met all their obligations in every way with him. The Building Committee said the contractor had fully met his promises and that the work spoke for itself.

The keys were then turned over to the deacons, and the church dedicated to God in solemn prayer. The house cost about \$2,500 and will seat some 400 persons. It has three beautiful Sunday-school rooms shut off from the auditorium by folding doors. This church and the one at Lumberton make Bro. Holcomb as a church builder. But I must close. The trip was a delightful one to me.

J. B. SEARCY.

1900.

Conservatism and Corns.

BY J. B. GAMBRELL.

An English wit tells of a man who, being applied to by a corn doctor, refused to offer to have his corns removed, exclaiming: "What! them twenty years?"

Here is one kind of conservatism for you. And it is the kind very much lauded by many whose thinking is only in the bark of things. Conservatism may or may not be good. Corns gain no value by their age. They are a kind of belonging not desirable, and the longer one has them the less use he finds for them. A man of ordinary judgment will be ready to part with this kind of property on short notice, and pay something for the privilege.

Nevertheless Douglass Gerold's conservatism has many close kinspeople in America, as no doubt in England. They cling to what gives them trouble for no better reason than that they are used to the thing that way.

Spurgeon tells us of the great trouble he had to get a grotesque, high and thoroughly unholy pulpit removed and a sensible one put in its place, all because the nonsensical one had been there a long time. Dr. Gill had occupied it. It was associated with his long ministry. Why should it be removed? It counted for nothing, that for real preaching, it was wholly unsuited. It was a corn not to be sacrificed to comfort or sense. I have myself had a similar experience with a pulpit, and only succeeded in removing the old one by promising to use the material in it to make a new one.

Not a few churches hold on to a set of old leaders, deacons and others, after they have long been a burden on every member of the church. These effete leaders are most known as not leading. Like veritable corns, they locate themselves on the body, and make it very uncomfortable if they are rubbed. They are like corns in that they are excrescences. They have no vitality in themselves. They add nothing to the strength of the body; but they wout put up with any pressure. Their whole force lies in making uncomfortable when not let alone.

A man with corns on his feet very soon learns the value of room for them. He never fails in buying shoes to remember his corns. He makes ample provision for them, not because he loves them, but because he will hear from them if he does not give them plenty of room, and let them have due prominence. They will retaliate without mercy if any repression is used.

It is even so with some old men in the churches. Hard and horny, without tenderness or consideration for others, they occupy chief seats, and have their way for no other reason than that the people dread to touch them. They can turn the pleasantest occasion into a terror and they will do it remorselessly if they are rubbed the wrong way. People put up with them for no other reason than that it is troublesome to do anything against their wishes. These excrescences, like corns, preempt their places, and serve notice that whenever they are crowded there will be a row in their neighborhood.

In many churches these disagreeable, not leaders, but setters are permitted to annoy

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and pain the church for no better reason than the Englishman refused to have his corns removed. They had been there a long time. We read of a knave in the Acts who controlled the people because of a long time he had bewitched them with his tricks.

Coming back to conservatism, let the question always be asked whether the thing to be conserved is worth having, or whether a better thing might not be had in its place. Conserving corns is a poor business. There are some other things not worth conserving. The old Latins asked a pregnant question: What good? What is the good of corns? If none, then let them go by the best means at hand. My experience with them is that you can afford to swap them for nothing and pay boot. Equally certain is it that many churches can afford to dispense with a so-called leadership even if, at the cost of a temporary tumult. I have seen people who could do very little besides sit up and nurse a collection of corns which, on the slightest provocation, put their owner on a rack of pain. Without adding a thing to the force or happiness of the body they claim special attention, and gave the owner no time for much else than trying to keep them from making trouble. And in scores of churches the whole body is occupied in trying to keep a few useless members from destroying the happiness of all the other members.

My deliberate judgment is that corns are good property to part with by the quickest and easiest way possible, no matter whether you have had them a week or twenty years. They do not improve by acquaintance, and like the deadly tongue, no man can tame them. And many churches can well afford to part with an element which only remains to give trouble no matter how old or how young these people are. The Irishman, who had an ailing tooth extracted, and remarked to it as he laid it aside, "Now, ache as much as you please," was a philosopher in his way.

Here I drop the subject, inviting the reader to work it all out to his own satisfaction, only remarking that conservatism is a good thing if the thing conserved is worth the trouble.

Dallas, Texas.

HOW TO ENJOY GIVING.

"God Loveth a Cheerful Giver." 2 Cor. 9:7.

1—Remember the words of the Lord Jesus, how he himself said: "It is more blessed to give than to receive." Acts 20:35. R. V.

2—See that ye abound in this grace also. 2 Cor. 8:7.

3—Having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting; be that giveth, let him do it with liberality. Rom. 12:6-8. R. V.

4—There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The soul shall be made fat: and he that watereth shall be watered also himself. Prov. 11:24, 25.

5—He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. 2 Cor. 9:6, 8.

6—Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. Prov. 3:9, 10.

7—Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with that measure ye meet it shall be measured to you again. Luke 6:38. R. V.

8—Bring ye the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. Mal. 3:10. R. V.

9—And he gave him a tenth of all. Gen. 34:20. R. V.

10—Of all that thou shalt give me I will surely the tenth unto him. Gen. 28:22.

11—Woe unto you, scribes, Pharisees, hypocrites; for ye tithe, mint and anise and cummin, and have left undone the weightier matters of the law, judgment, and mercy and faith; but these ye ought to have done, and not to have left the other undone. Matt. 23:23. R. V.

12—Upon the first day of the week let each one of you lay by him in store as he may prosper. 1 Cor. 16:2. R. V.

13—Lay not up for yourselves treasure upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. Matt. 6:19-21. R. V.

Dedication at Poplarville.

For the past five months, Poplarville Baptists have watched with deep interest the work on our new church. Day by day as its beauty and symmetry were developed, the most sanguine realized that their expectations had fallen far short of the reality. Last Sunday morning's sunshine found it a completed thing waiting to be dedicated to Him in whose honor it had been reared.

The dedication sermon was preached by Dr. J. B. Searcy, the text being: 2 Chron. 6:18. His words were thoroughly practical and intensely instructive, while the attention of the large congregation bore witness to the interest felt in all that was said. How blessed is South east Mississippi in having this man of God among us, and how glad we are to have him pass our way. The sermon ended with kindly words; the architect and contractor handed the keys to the building committee. Prof. Thames, chairman of this committee, replied in the same tone, when he proceeded in impressive words to deliver the keys to the deacons, for whom Bro. Holcomb touchingly responded. In a solemn prayer, Bro. Holcomb then dedicated the beautiful structure to our God.

We now estimate our church property at \$4,000. Too much can scarcely be said in honor of our beloved pastor or of the building committee. Surely more effective workers are not to be found. This is the second handsome church built by Bro. Holcomb in less than a year. Our part of the State is at work. God grant that we may not grow weary.

S. E. SCOTT.

Poplarville, Miss., July 25, 1900.

Through Bonnie Scotland and England.

After steaming around Torry Island and the northern coast of Ireland we retire to awake in the morning smoothly gliding in Firth of Clyde. Now we are at Greenock and the tides being high we sail up the beautiful Clyde to Glasgow. The river is fringed with white, gleaming villages, and the Firth stretches away into narrow locks which are dotted over with every variety of craft and are exceedingly picturesque and beautiful. Hills and meadows lie green on every side, while crags and castles gray with age frown on us from dizzy heights. At Glasgow we find our harbor. How sweet to find a safe harbor after twelve days of tossing. Here we have our first experience with custom house officers. Our baggage is ploughed through and the whole thing looks like we are preparing to give out laundry. We are bumped and pushed and crammed and crowded while our corns are pressed some more and our bodies ache under the repeated torture. After awhile we are passed, and hurry to our hotel. Now we are in the second city of the kingdom and the metropolis of Scotland. Scott and Burns the mighty pair threw a veil of poeey over Scottish history, and now we must see their country and their homes. First, we visit the city itself, and our first tramp is to the Cathedral mentioned so many times in "Rob Roy," and one of the finest of its kind in Great Britain. Now we turn to St. George's Square to see a column erected to the memory of Walter Scott. Glasgow has four public parks visited by its thousands of people. The river in the city is crossed by many bridges, three to be admired, built of granite. After I saw the city, I could not bear to leave Scotland without visiting the cottage of Robert Burns. Five of us boarded the car and ran down to Ayr, forty miles away, to the birthplace of the man who wrote, and in whose writings one can see so many traits of character. Seldom have such manliness, tenderness and passion been united as in the songs of Burns. Here stands his old two-room cottage with its thatched roof. How rude, how antique with walls seven feet high and built of stone. I stood over the chair in which he sat while writing "Tam O'Shanter." My pulse is stirred; my heart beats fast, I am motionless and still. I almost hear the golden harp vibrating again. But the master hand that stirred its chords is dead, but the vibrant string touched by his deft fingers made music that still finds a responsive echo in every human heart. There is the old bridge he mentions, and over which he walked, an arch of stone over a rippling stream, whose music stirred the heart of the bard, and row its rippling prattle murmurs still. Now, I stand beside that old church of which he sang, and I seemed charmed, enchanted, enraptured while the soft mellow sunlight shines warmly through the drowsy haze of the evening hour, and the gentle winds come laden with perfume of the forest, like a lingering dream of summer to add joy to the hour, yet we must turn our backs on the home of Burns the Scottish bard, and travel in other lands. We are off early in the

morning to visit the scene of the "Lady of the Lake." We rode on Loch Lomond from one end to the other. By its side daffodils and pansies bend to smile on the rippling waves, while hether ferns and dandelion carpet the glens and grassy glades. It is shrouded in mists and the clouds climb over the mountains that encase it like a gem in a golden setting. There is Ben Lomond and here Ben Vurue, "mountains that like giants stand to sentinel the enchanted land." I had gazed upon the ocean in its fury, and gazed upon it with a feeling akin to exultation, but when I saw these mountains in their glory, fringed and mantled with verdant freshness and crowned with the glory of the clouds my heart was stirred. Each towering crag and cliff was reflected in the lake, which seemed a mirror at their feet. We climb these mountains and pass them by; now we circle and climb again, higher and yet higher until at last we are on the summit of the hills pressed by "Rob Roy's" feet, and gaze on the peaks which inspired the bard of Abbotsford to add lustre to his native land. We pass from the lake to Edinburgh, a city that boasts of her sons. For here Scott, the novelist and poet, was born; and Hume, the historian; Knox, the reformer; Chalmers, the great preacher, first saw the light; and Drummond, the author of "Natural Law in the Spiritual World," had his home here. An artist's hand built a monument to Scott, the most superb of the kind in existence. Of course we visit the old castle on the hill, which has a base of eleven acres. While I write I can best recall the words of Scott in "In Memoriam."

"Such dusky grandeur clothed the night
Where the huge castle holds its state
And all the steep slope down;
Whose ridgy back heaves to the sky,
Piled deep and massive, close and high,
Mine own romantic town."

It was here that James II and III, were confined, and the Duke of Argyll and Montrose were beheaded. We have also visited old Sterling castle, where James II, had Douglas murdered and thrown from a window. After visiting these historic spots we come to Melrose on the Tweed, and visit the remains gray and old of the old abbey, but our object in visiting here is to see the home of Sir Walter Scott, some three miles away. This home is a veritable mansion, built of stone. In it we see many relics gathered by Scott himself, many of which came from the battlefield of Waterloo. It became the property of Scott in 1811, before this it was a small farm by the name of Clarty Hole. After he built his home he invented the name of Abbotsford, which it still bears. Here he lived and flooded Scotland with an atmosphere of poetry and romance. The ordered regularity of everything around bespeaks much for the man. From whatever point of vantage the home is viewed it presents the same matchless aspect, changing only like the kaleidoscope from one form of loveliness to another. Looking down from the hills about, it shimmers in its beauty. We pause for the night near by his home, and ere the evening drew on we recalled the verse he wrote:

"If thou would'st view fair Melrose a right
Go visit it by the pale moonlight;
And, home returning, soothly swear,
Was never seen so sad and fair."

Just as the twilight began to pass into darkness we saw the moon creep up from over the hills and we saw the opportunity to put his words into practice. Melrose is interesting only because of the ruins of the old abbey, founded in 1136. In it lie buried the body of Douglass and the heart of Bruce. After leaving here we pass over the Tweed into England. With reluctant heart I must bid farewell to Scotland, Bonnie Scotland. As I gaze again to catch the last view of its Hawthorn hedges and beautiful fields, its low peaks and beautiful plains I murmur to myself:

"Farewell to the land where the clouds love to rest,
Like the shroud of the dead on the mountain's cold breast,

To the cataract's roar, where the eagles reply
And the lakes their broad bosom expand to the sky."

Now we are in Durham which contains one of the six finest and oldest cathedrals in all England. We are here on Sunday and go up to the cathedral while service is on and find it an exceedingly empty service, but the building is great. We also find here an old castle built by William the Conqueror. After seeing Durham we go down to York the oldest city of the kingdom. It is full of interest, as many Roman remains are on every hand. The city is walled, and being the first walled city I had ever seen I mount upon the wall and walk thereon for some distance and find it old but massive and strong. It was here the first English parliament was held in 1160. Its chief interest to the tourist lies in its age. Old buildings centuries old are on every hand and the old cathedral is the oldest and possibly the finest in the kingdom.

After visiting these old relics of the past and feeling repaid for our journey we ran into London. To undertake a description of this great city would be a Herculean task. A seething mass crowd you by every hour in the twenty four. It is just simply London.

I close for the present as I am not through my viewing the city. Will tell you more about its places of interest in my next letter. Our party is well and happy. God has been good to us and our hearts turn to him in gratitude.

Yours in Christ,

W. E. ELLIS.

The Third Delta Workers' Conference.

The Third Delta worker's Conference convened on the 27th instant with the Baptist church at Shelby in Bolivar county. The meeting opened at 8 p. m. on the 27th, with a sermon by Dr. H. F. Sproles from I John 2:6, on the subject, "Claims and Obligations of the Christian." The preacher showed with great force and impressiveness that Christian living must comport with Christian profession; that faith is a great thing, an energetic thing. Faith does not stand in a passive attitude, but moves to meet and receive the giver and the gift. As Christ moves toward us faith moves us toward Christ. Faith is not instantaneous, but a continuous and increasing power in the Christian life. Not he that has believed once for all time to come, but he that is believing.

Bro. Stacy Lord of Greenville was elected Moderator and presided with dignity and dispatch of business. He possesses a rare tact for interspersing the exercises with "spiritual songs," and for giving the entire meeting a spiritual turn.

The ministers present were the Shelby pastor, C. H. Mize, J. R. G. Hewlett, E. D. Solomon, J. E. Barnett, H. F. Sproles, J. H. Richardson, W. M. Burr, P. I. Lipsey, R. A. Cohron, W. T. Lowrey, V. H. Nelson, and A. V. Rowe. Among other visitors were Pres. B. G. Lowrey, Stacy Lord, R. B. Campbell and wife, H. N. Alexander and wife, Mrs. Burr Mrs. Thomas and others whom we did not know.

Pastor Lipsey of Clinton presented in a helpful way "A Century of Baptist Foreign Missions." He said that Baptist efforts had produced larger results in conversions and efficient workers than those of any other denomination. The speaker said that the Spirit, like water, moves along lines of least resistance. Surely the Lord will use for the advancement of his cause men and women who yield to his truth and the guidance of the Spirit. Three millions of heathens have been saved, and their influence gained, and going on forever.

The past of mission work was the seed-time, the fulness of harvest time is yet to come. President B. G. Lowrey, referring to a letter recently received from his sister, Mrs. Graves of China, spoke very pathetically but hopefully of the outlook in China.

Bro. R. A. Cohron, General Missionary in the Delta, made an address on the subject of "The Resources of the Delta and the opportunity of Baptists," which was rich in information and inspiration. He spoke of the rapid material development and advancement of the Delta country emphasizing the fact that these material resources must be used in some way.

How shall they be used, and by whom? By Baptists for the advancement of God's cause? He felt that under God the Delta was to become the base of supply for our mission work. There are about 1,500 members in the Delta, interested and liberal in the work.

Bro. V. H. Nelson said an opportunity is a wonderful thing. It knocks at the door, and stands with a reward in one hand and a penalty in the other. It places on man's heart an obligation, which he must meet whether he will or will not.

Bro. W. M. Burr, Greenville, spoke on "How to Enjoy Giving." He first presented a very fine collation of Scripture passages on the subject of giving. Bro. Burr believes God calls some men to preach, some to be deacons, and others to make money, and that he gives each as much ability as he will use or could bear. It is as much our duty to withhold some of what we possess as to give a portion. It would not be wise to give all and thus destroy our ability to give to the cause in the future. Do not kill the hen that lays the golden eggs. The tenth, the amount required at the hands of the Jews, the least Christians should think of giving.

Bro. J. E. Barnett, Lula, made a strong, sensible speech on "Leadership and Responsibility of pastors in Missions." He thought

(Continued on page 8.)

to enter into every sermon: 1. Present Christ the sinner's Savior. 2. Impress the converted with the importance of doing something for the salvation of the lost. A certain pastor in the State preaches well on God's sovereignty, baptism and communion, but never preaches on missions. It is strange that any one should fail to preach on this fundamental question. I never knew but one church whose entire membership contributed something during the year.

W. T. Lowrey said he believed the pastor was always to blame when the church did not measure up to their reasonable duty. These Lowrey brothers represented the Baptist educational work in Mississippi in a manner that reflected credit on their *alma mater*, and did justice to our denominational schools.

"The Baptist Preachers of the 19th Century" was presented in a very faithful and encouraging manner by A. V. Rowe. He recounted in a very interesting way the trials and difficulties of Baptist preachers during this period, and also their victories and growth. Baptists had a small beginning, but have become a mighty folk. The speaker referred in very complimentary terms to Richard Curtis, first pastor of Salem, the first Baptist church in Mississippi, established in 1784. It is probable that Richard Curtis was also pastor of the Bethel church established in 1804.

Bro. J. R. G. Hewlett, the new pastor at Cleveland, spoke to the edification and stimulation of the audience, on the "Fidelity of Baptists to the Bible." He quoted the Encyclopedia Britannica, which testifies that in 1609 a Baptist church was constituted in Amsterdam, which held the identical doctrines held by present day Baptists.

The subject of our denominational Schools was ably discussed by President B. G. Lowrey, who said that we are verging on the most dangerous age which has confronted us. But we are on the threshold of material progress and intellectual and spiritual possibilities which will break all past records. We must take advantage of improved facilities for the acquisition of the right sort of knowledge, to prepare our children to properly meet the ever-changing conditions arising from rapid progress. The moral and spiritual development must keep pace with the intellectual.

The speaker said he believed in a school in which constant effort is made for the salvation of souls. This cannot be done in any great degree except in denominational schools. Therefore he advocated with earnestness and convincing argument the denominational school.

The next speaker was President W. T. Lowrey. He said in reference to our college that its faculty is composed of men of deep piety, and stalwarts intellectually. He said he wanted his boy trained within the State, by an American, by a Christian, by a Baptist.

Bro. J. H. Richardson of Belzona read a good paper on The Sunday-School the Layman's Field. He showed that the preacher had his specific sphere of work, but that every believer, however humble, had a work to do, and that the Sunday-school presented an open door for the activities of the laity.

Bro. H. F. Sproles delivered a very clear and strong address on The Distinctive Baptist Principle. The speaker asked, What right have Baptists to exist? What differentiates Baptists from all other denominations? Comprehensively stated, it is obedience.

R. B. Campbell spoke on The Principle of Missionary development. He said:

"The principle of missionary development is the living Christ in the soul. We can't account for the life of Paul without believing in the risen Christ—the living Christ, manifested in the lives of his servants.

"The great heart of the denomination has not been touched with a sense of the world's need. Our people must be made to realize that the duty of the churches is to preach Christ to the world.

"Our preaching must be more practical and personal.

"I have no fear for the cause in China. If imperial Rome, with the edicts of her kings and consorted opposition of princes and skeptics, could not suppress the religion of Christ, it is not in the power of human governments to do so to-day. Gamalie's test 'that if this work be of men it will come to naught,' holds good today."

On motion of Dr. A. V. Rowe, Brother Campbell was requested to embody his speech in an article for THE BAPTIST.

The Duty of the Business Man to His Church and Denomination.

On the above subject, Bro. Stacy Lord said:

"We cannot measure the life of the member of the church by a different standard than that required of the preacher—the preacher goes before the people once a week with his message, the business man goes before the world seven days in the week.

"Every man ought to develop himself to the utmost of his capacity. He ought to be liberal; ought to know his Bible; ought to be a teacher of the Bible; ought to keep it constantly in mind, that it is his duty to render the most efficient service of which he is capable.

"When conscience by its verdict says a man *ought*, he imperils his soul if he says I will not.

"God has never said that a living was necessary for a man, but he has said that a man ought to do right.

"God speed the day when every member of the church will be working together in glorious harmony in an earnest effort to push the gospel to the uttermost parts of the earth."

On the subject of Blue Mountain Female College, President B. G. Lowrey said:

"Blue Mountain has all the advantages of a large school and the special benefits of the small schools. In the up-to-dateness of solid work she is the equal of any, in patronage she stands head of any private female college in the South, and in the matter of class work her classes are divided into sections, so that the pupils get the advantages of the specializing in small school. Our boarding patronage reached an enrollment of 256 girls last session. If you want solid work in education and character building, send us your girls."

Baptist Outlook and Obligation for Twentieth Century and Others. On this subject

Apropos of Saints.

The origin of naming very religious persons saints is a practice that has its origin in the Roman Catholic church. There are a great number of these known in that church.

When a person of supereminent piety dies in that church their friends desire them to be placed in the sacred list of saints, and after many representations made to the church setting forward the virtue and piety, and their penances and contritions all considered and supported by testimony, then the church after the lapse of one hundred years after the death of the party, performs the rite of canonization and of elevation to sacred honors and thus with the consent and action of the Pope with all the necessary ceremonies, they are placed in the list of consecrated ones and they thus become one of the saints through which the faithful prefer their prayers to our Lord and Savior.

No one can enter the list of saints only through the process of canonization ordered and effected through the Pope. It is a title procured only after 100 years shall have elapsed after the departure of the person from earth.

It was thus that Angele Mercie, born in 1470 at Deserziano, in Italy, was canonized by the Pope on 14th of May, 1807, and has been since the Patron Saint of the order of the Ursuline Nuns of the city of New Orleans and many places in Europe under the name of Saint Ursule.

All regular saints can receive and convey petitions from people desiring an audience with the Redeemer, as all these are supposed to hold subintercessory powers in the transmission of petitions. These sub-intercessors can obtain a prompter audience with the Lord than the poor unrepresented sinners can ever enjoy.

This is supposed to be conducted on the same principle that one procures a favor from the President. He is not known to me and, is so hedged around with greatness that I cannot reach him, but I have an acquaintance in my congress member who takes my request and presents it to the President, and thus I reach him by means of an intercessor. It is thus these religious ones whom the Pope deposes to aid all the faithful in procuring blessings, and hence the use is made of the Saints in the Heavenly world. Thus the Pope, the priest and the saint form a full tripartite power able to manage almost any soul almost in Purgatory, though it is said sometimes a fee helps the pull. This I do not think.

T. E. TATE.

Osyka, Miss., July 23, 1900.

The Effect of the Gospel Upon Those Who Believe it.

"For the gospel is the power of God unto Salvation to every one that believeth."

Answering my second question Bro. Culpepper says that the effect of the gospel upon those who believe it, is belief. I read in the Book this: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ" we are told, after the Ethiopian eunuch believed and was baptized, that he went on his way rejoicing. The third

question is answered by an illustration, which, I am sorry to have to confess, I do not "catch on to." I notice in it the statement that it is the money that produces the check, and not the check the money. Now it is a well known and universal rule among banks never to pay out money to any one until the payee has "produced" a check, and it is sometimes the case that banks will cash checks for parties who have no funds in the bank. I do not know what effect this comment may have on the illustration. I make it hoping to aid in keeping the financial part of this discussion straight.

He says: "It is God's power that produces life, repentance, faith and the rejoicing and gladness that follow, and not faith in the power." This I accept, and will add, to God be all the glory.

I have said that the gospel was not Christ but the glorious news of what Christ has done to save sinners. Commenting upon this Bro. C. says, "Right here lies the difficulty." Let's see if you are correct: "Glorious news," "This certainly cannot be correct," for Paul says, "It is the power of God," etc. The literal meaning of the word gospel is, a good or joyful message; good news, good history, etc., and we can say, safely, I think, that it is glorious news. This definition is everywhere accepted among theologians. But Paul says, "It is the power of God unto salvation to every one that believeth."

Now as I remarked in my previous article, we should not overlook the figurative language or expression used in the Bible, for there is much that should not be taken literally. That is the trouble with our Catholic friends in their use of the Lord's Supper. They actually teach that the wine is not the emblem of the blood of Christ, but is the blood, and the bread is His flesh or body literally. Paul in his letter to the Ephesians calls the gospel "the sword of the Spirit." We are to understand from this language, I think, that the gospel is something to be used by the Spirit. There is no power in the sword, which is the word of God, only as it may be used by the Spirit. The sword is perfectly helpless for good as a weapon of warfare unless it is in the hands of a soldier, and unless the Holy Spirit uses that sword, the gospel, it is totally ineffective.

The power is in God the Holy Spirit and not in the gospel. I take it that when Paul said the gospel is the power of God unto salvation to every one that believeth, he meant to convey the idea that the gospel is the instrument through which God manifests His power and goodness in bringing peace, joy and the revelation of salvation to every one that believeth.

Bro. Culpepper would say, as all the rest of us, that there is great power in a locomotive engine, when we know that it possesses no power whatever. But fill the boiler with steam, and throw open the throttle and it is at once shown to be an instrument through which great power is made manifest. And as the steam manifests its power through the locomotive, so does the Holy Spirit through the gospel.

Once more — "By grace are ye saved through faith." Faith in what? Not in the

wospel, but faith in Christ. No man can have saving faith in Christ who does not believe the gospel and yet there are people who believe the gospel that are doubtless unsaved. I believe that a man may believe the story of the Cross as he would any other historical statement, and yet be a stranger to grace. The minister, in my opinion, who relies, in his preaching, upon some indistinguishable or mysterious power in the gospel *per se*, make a mistake.

J. R. SAMPLE.

A Whirl Through the Great North West.

BY HELEN D. BELL.

On Thursday, June 21st, at half past two o'clock, the two sleepers bearing the Mississippi Press Association pulled out from the station in Jackson, over the Illinois Central Railroad on their journey to the far West. And right here let me say, no where during our entire trip did we roll over smoother road-beds, or have more courteous and efficient service than on the Illinois Central Railroad—a road that has stood by Mississippi in distress of yellow fever and flood, and has not yet been found "wanting."

After a delightful run, free from cinders and dust, we reached Chicago on the 22nd. "Chicago the magic!" Other pens than mine must expatiate on its magnificent boulevards, handsome buildings, flower-adorned parks, in fact every thing that goes to make up a first class city, wide-awake and hustling. Here we were met by a committee from the large foundry house of Barnhardt Bros. & Spindler. Among the many pleasures they gave us was a delightful drive along the Lake shore. There was no touch of the South in the wind that swept over the water, whipping our Southern blood into activity and causing it to run like wine through our veins. It did not woo us to stop on its wave-kissed shore, to lie and dream dreams—but it cried "up and be doing, the race is to the swift, and the one that gets there first."

The two days spent in Chicago has left a memory of art galleries, museums rich in works of art of every description—paintings, sculpture, antique collections of all kinds; bones of more things than I ever dreamed was in the "earth or the waters under the earth." But I lingered long over the cases of embroideries and laces from the old world. Here were a Cardinal's robe, a Bishop's mitre encrusted with gold embroidery, and precious gems, collars of lace that had adorned famous women who lived and loved in the long-ago lace fans, with jewel sticks that caused one to forget the divine command, and to "covet and desire."

It was in Chicago that I first noticed the lack, the want of roses. There were long beds aglow with geraniums filled with lovely bedding of all sorts, but roses there were none. To our eyes, accustomed to the riot of rose-gardens, it seemed strange, until we realized that we were in other climes.

On Saturday afternoon we left for Omaha. All that night we slept the sleep of the weary, and awakening early in the morning found we were drawing near Omaha. Reaching there, we sought a hotel for breakfast and

baths. After which the members of the party went each his way. I drifted into Trinity Cathedral, where as the white haired priest on bended knees prayed, "to preserve all who travel by land or water," my thoughts flew homeward, where in old St. Andrews the same prayer was being prayed, and my loved ones with me saying "we beseech thee to hear us, good Lord." The world is small after all.

It was in Omaha that I first began to notice the Salvation Army. They gathered in little groups, sweet faced women and earnest looking men would pray, sing and tell of Him who never forgets, and is ever ready to forgive.

(To be continued.)

Conversion of Young Children.

The importance of this subject is sufficient warrant for inviting attention to it. Forty years ago, within the range of my acquaintance, the conversion of children was neither expected nor sought. In my boyhood I thought religion exceedingly desirable, and joyfully looked to the time when I should be esteemed old enough to become a Christian. Parents then were careful in teaching and training their children, and earnestly prayed for their conversion, but did not expect it before they had passed into young manhood and womanhood.

A great change in opinion and teaching has taken place. Now, many young persons, some of them mere children, are brought into our churches. Indeed, the conversion of persons of mature years and fixed habits is seldom expected or sought. Sunday-schools have exercised a great influence in changing sentiment on this subject. They have drawn attention to it, provoked careful examination, and it has been demonstrated that young children may be the subjects of renewing grace and bring forth fruits of righteousness.

The duty of early piety is clearly enjoined in the Scriptures "Remember now thy Creator in the days of thy youth" is the exhortation of divine inspiration. John the Baptist was sanctified from his birth, and his whole life was an example of single hearted and courageous devotion to God. Timothy was wise in the Scriptures unto salvation, having been taught from a child by his mother and his grandmother, and in his youth he had the faith which dwelt in them.

For obvious reasons the Scriptures do not fix the age at which children may become Christians. They have different capacities and various measures of information and opportunity. Their responsibility is in proportion to their knowledge and advantage. Some are more intelligent and therefore under greater obligation at the age twelve than others are at eighteen. Indeed, children carefully taught and trained in the home and Sunday-school, and from the pulpit, may be more mature in mind and have far more knowledge of divine truth at the age of eight years than many persons have at their majority. It is the duty and privilege of children to become Christians when their minds are so mature and enlightened that they can understand the fundamental facts and precepts and

promises of the gospel, and accept Jesus as personal Savior and Lord.

Great caution as well as great earnestness should be exercised in the religious instruction of children. As early as possible they should most carefully and affectionately be taught the existence and perfections of God; their dependence upon him and their obligations to him; that his law is just and holy and good, their sinfulness and guilt and need of salvation; the important facts about Jesus—his birth, his life, his death, his resurrection and ascension, and his willingness and ability to save unto the uttermost all who come unto God by him; the nature and duty of repentance and faith and baptism; the rich blessings secured by trusting in him, praying to him and serving him.

It is not difficult to teach children these truths and facts. If taught them in simple, interesting and earnest manner, they are not only willing to hear them, but are interested in them and deeply affected by them.

Parents and teachers should neither hasten nor hinder the conversion of children. Their minds are open and their hearts are tender, they are excitable and easily influenced by those whom they love and in whom they confide, and great evil might be done by encouraging them to confess Christ prematurely. It is a fact that many of them have been damaged by being induced to accept a transient excitement for conversion, and to make an inconsiderate profession of faith in Christ.

But there is danger, and scarcely less, on the other hand. Children have often been restrained from confessing Christ from an apprehension that their impressions were transient, and that they were too young to trust in and follow him. These restraints may be well meant, and yet they may be injurious. Children who might have intelligently entered the church and been nurtured into vigorous and useful Christians have been left to wander without, their impressions have been weakened, their hopes almost extinguished, and after years of struggling in the cold and darkness, have entered the fold of the less happy and useful than otherwise they might have been.

Parents should carefully teach their children in divine truth, cherish and deepen their good impressions, guard them against the danger of undue excitement and religious delusion, pray with them as well as for them, ask God to guide them by his Spirit, and then leave them to hear the voice of The Good Shepherd and follow him. After due instruction and the subsidence of excitement, if they desire to confess Christ in baptism parents should sanction their wishes and the churches should cheerfully receive them into fellowship, and carefully train them in universal obedience to Christ's will.

H. F. S.

Vicksburg, Miss.

Convention's Report on Foreign Missions.

The past year has been in some respects the most prosperous our Foreign Mission Board ever had.

First. The largest amount ever given by the churches of the Southern Baptist Convention to this work has been contributed this year — \$140,102.20. A large number of

churches give enough to support one missionary each. Several individuals do this also. Sixteen new missionaries have been sent out this year. Three of these are from the State, to-wit: Rev R. W. Hooker and wife to Leon, Mexico; Miss Aylene Goolsby to Bahia, Brazil. Four of the missionaries already employed by the Board resigned, leaving a net increase of 12.

CONVERSIONS.

Last year we had in our Foreign fields 845 baptisms. This year 1341. Thus we see that when we increased our work 25 per cent., the Lord increased results over 50 per cent. In the year 1866, after forty years work in foreign fields, we had a membership of 3,801. Now we have 6,688, an increase of 2,887 in three years. This should encourage us to greater effort, and should strengthen our faith in our Foreign Mission work.

ENLARGEMENT.

The Southern Baptist Convention ordered its Foreign Mission Board to enlarge its work for the coming year. It now calls for twenty more persons to go as missionaries to foreign fields. For this, the very best people are wanted. The Board asks also for a large increase of contributions for the work. Last year it received \$140,102.30, this year it asks for \$200,000. Of this amount Mississippi Baptists are expected to give their proportionate part. Last year they gave \$7,635.61.

EXPENSES.

Some persons oppose Foreign Missions because of the expense necessary to carry it on. Notice then, that the total expenses of the work for the year just past, including salaries, room rent, travel of secretaries, tracts, interest, etc., was only 8 5-7 cents on the dollar. The expense of collecting in the State has been less than 4 1-2 cent on the dollar, making a total of 13 2-7 cents on the dollar, and giving nearly 87 out of every dollar to the missionaries.

SOME VALUABLE INFORMATION.

The For Mission statistics of all denominations to day are as follows: Missionaries, male and female 13,607. Native helpers 73,613. Principal stations 5,233. Sub-stations 25,586. Organized churches 10,993. Communicants 1,289,298. Additions last year 83,895. Members of Sunday-schools 764,684. Number of languages in which the Bible is translated in whole or in part 421. Hospitals 355. Dispensaries 753. Total number of patients treated 6,647,840. Orphanages 213. Inmates of orphanages 13,039. Home for the blind and deaf 30. Homes for lepers 90.

RECOMMENDATIONS.

We recommend that we heartily accept the amount apportioned us to be raised this year for Foreign Missions. And that we request our pastors, churches, ladies aid societies, and all friends of Foreign Missions to assist Bro. Rowe in raising the amount asked for or more.

We recommend also, that special prayer be made for our missionaries in China and the native converts there; and that God protect and defend them, and cause the war and violence now prevailing there to result in the furthering of His gospel and uplifting humanity.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

There are two leading thoughts which ought Dr. W. T. Lowrey, among other things, made the following remarks:

"I am an optimist. Every Christian ought to be an optimist, because God reigns. It is a sin to be discouraged. I believe it is our duty to believe that the best is coming. If I am blind, let me be blind only to the shadow."

"State Missions and the college work were never more hopeful. Behind this work is a host of stalwart preachers we all can trust."

"I believe that the doctrines we hold make it our duty to cultivate the spiritual part of the work of the churches. Our duty is to win souls. The churches will become aggregations of thorns unless we be guided by the Spirit. It is the safest on earth. It is not a dangerous thing for believers to have charge of the cause of Christ."

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August 2,

Hebron, Miss.

We have just held a good meeting at Hebron. Closed 27th inst., Bro. R. H. Purser, of Wesson, did the preaching. Preached thirteen gospel sermons in seven days.

Visible results: Received two by letter, two restored, and seven received on profession of faith. The church was helped spiritually. The congregations were large and attentive to the end.

Respectfully,
R. DRUMMONDS.

Byhalia.

TO THE BAPTIST:

Our meeting closed here last night with 8 (eight) additions. Bro. E. E. Thornton of New Albany did the preaching. His sermons were plain, forceful presentations of the truths of the Bible, and the Christians were strengthened while the unconverted were pointed to "the Lamb of God which taketh away the sin of the world."

Fraternally,
S. A. WILKINSON.

July 30, 1900.

Lest We Forget.

It is not often that we forget great days, especially if we have had a part in helping to make them great. There were few indeed uninterested in the great event of Saturday morning at our Jackson Convention. Some more, some less, perhaps, yet all in sympathy with the great effort that culminated in the payment of our Convention Debt. Who, that was present, will forget it? Aye, when cheeks that are now rosy and unwrinkled have become seamed over with years of care and work; and hands and feet that are now strong and vigorous, have become weak and stumbling, the story of that morning's effort will be remembered and told with thankful heart. It was a tremendous strain, but as great a victory. It was right to clasp hands in joy and thankfulness. Now let each one be as faithful in preparing to meet his obligation. Already the money is coming in, and while the spirit of that meeting is on, would it not be well to do all now that can be done? No doubt there are many who feel about that debt as the sister who wrote last week, and I hope these will be as ready as those who assumed obligations to help their brethren and sisters in the matter.

Send all money to me.
A. V. ROWE.

1900.

Sunday School.

LESSON FOR AUGUST 5, 1900.

BY W. F. YARBOROUGH.

JESUS AND THE CHILDREN.—MATT. 18: 1-14.

GOLDEN TEXT: Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God.—Mark 10:14.

Going down from the mount of transfiguration Jesus healed the demoniac, whom his disciples had been trying to heal but could not, on account of their little faith. As privately as possible Jesus and his disciples returned to Capernaum through Galilee, he in the meantime telling them again of his approaching death and resurrection. Back at Capernaum he paid the Temple tax. The events of today's lesson occurred soon after.

EXPLANATORY.

An object lesson. 1-4. Jesus was the friend of little children. He took great interest in them, and more than once illustrated great truths by them. When after the retrun of our Lord and his disciples to Capernaum he found that they had been wrangling over prospective place and position, he called to him a little child, possibly an inmate of the home where he was stopping, and setting him beside himself, told them that there in that little child was to be found a picture of every member of the heavenly kingdom. His words, "Except ye be converted (turn) and become as little children, ye shall in no wise enter into the kingdom of heaven," furnish no evidence that they were unregenerated. This is more clearly seen in the rendering of the Rev. Ver. where "turn" is substituted for "be converted." There is no reference to conversion, in the common theological use of that term. Regenerate people often have occasion to turn from some wrong disposition or practice. Jesus simply tells the disciples that they must turn from their ambitious designs or they will prove that they are not in the kingdom of God. Humility is the cardinal lesson that Jesus would teach by the little child. Whosoever possesses this virtue as the little child, has learned how to be truly great.

Treatment of Christ's little ones. 5, 6. Jesus turns from the literal child to "one such little child," from the children to the child-like. He thinks of how the world will treat the humble child-like follower of himself and takes occasion to sound a warning note. He identifies such an one with himself, and declares that to receive one such little child is to receive him. The lesson is one that ought to command the attention of Christians as well as others. It is human nature to pay great attention to the rich, the cultured and the strong while the humble ones in the kingdom are overlooked.

It is our duty to consider them and if they are weak to shape our conduct with reference to their weakness. It is a fearful thing to cause one of them to stumble. Jesus declares that it is more profitable to a man to have one of the largest of millstones hanged about his neck and be sunk into the depths of the sea than do anything that would throw a stum-

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ling block in the way of an humble child-like believer in himself. Jesus wants, his little ones treated with consideration for his sake and in his name. They are dear to him and it is a solemn, awful sin to lead one of them into sin.

Stumbling-blocks. 7-9. As the world and universe are now constituted stumbling-blocks seem to be a necessary evil, but it is a fearful responsibility to be the cause of such an evil. From the idea of causing others to sin, Jesus naturally passes to the thought that we are stumbling-blocks to ourselves. We put more stumbling-blocks in our own way than do all others combined. Jesus simply states the truth that it is better to suffer the loss of any seeming good rather than through its enjoyment to sin and be lost. He illustrates this by a three-fold reference to different members of the body. It is hardly probable that he intended the language to be taken literally.

God's care for His little ones. 10-14. It is common for the world to hold Christ's little ones in low esteem, but it is a great mistake, for there are angels in God's presence that delight to serve these little ones. Clearly the reference is to child-like believers and to angels who "are sent forth to minister for the heirs of salvation." There is no proof in this passage of the popular notion of a guardian angel appointed to each believer, but the thought is that the angels delight to serve God in the interest of these little ones. It is folly to despise those whom the angels honor.

Not only do the angels serve in their behalf, but the good shepherd himself is greatly interested in their behalf. In the beautiful parable of the lost sheep, he teaches us that he has a special joy in the salvation of one of these little ones. It brought great joy to his heart to come into this wilderness of sin and find his lost ones. He finds more joy in this work than in the angels who never sinned. Should one of these perish in spite of his love, it will not be in accord with his will, "for it is not the will of your Father which is in heaven that one of the little ones should perish." It must be a fearful thing to cause "the weak brother to perish for whom Christ died."

PRACTICAL POINTS.

1. In the kingdom of God, "The way up is down."
2. Even after we are "converted" there is often occasion for us to turn from some wrong thought or practice.
3. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."
4. God and the angels are enlisted in behalf of the humble believer.

Listen to a Suggestion.

To the friends of Blue Mountain Female College, I make this suggestion. Lowrey & Berry know nothing of it and they shall not know until it is published. I do not hesitate to speak in their behalf, knowing that their multitude of friends everywhere are in sympathy with them in their recent heavy loss.

My suggestion is this: Let every friend

who can spare it, and has not already helped, send them a quilt or pillow for the new boarding house; remembering that all was burned.

The expense of the building is going to be immense; far beyond the reckoning of the proprietors or their friends, more than double the insurance. The friends can greatly relieve the burden and hardly miss the expense, if they will observe this suggestion:

Let's me lady in each community collect up these things, pack them in a box, and either send them by freight to Lowrey & Berry, or notify them and ask them how the box should be forwarded. "A friend in need is a friend indeed." What you do, do quickly. It will save them much worry to know that these things will be supplied.

I suppose it will take 150 or 200 quilts and near 100 pillows to supply the fifty new rooms.

Remember, everything was consumed in the flames.

ST. CLAIR LAWRENCE.

Questions and Answers.

Conducted by A. J. Fawcett, D.D. Hazlehurst, to whom all queries should be addressed.

Make the questions short, simple and practical; let them pertain to church polity and Biblical interpretation.

A man who claims to be a sound Baptist says he has heard Baptist preachers all over Mississippi preach, and they all teach "unless ye repent, believe and be baptized ye cannot enter heaven." I have denied that the Baptist ministry of the State teach the above and it has been agreed to submit it to THE BAPTIST as a query.

I will answer the above by saying, the same is all true, with the exception of two probable and one certain exception—

The first probable exception is, the man who makes the declaration, is not a sound Baptist.

The second, probable exception is he has not heard Baptist preachers all over the State.

The third certain exception is, that Baptist preachers do not teach, "unless ye repent, believe and be baptized, ye cannot enter heaven."

It is scarcely necessary to add that a Baptist preacher would not be regarded as orthodox, if he was to teach what this man says they all teach. The man is grossly mistaken in what he says about the whole matter.

The Queen & Crescent Route will on Saturday, August 11, 1900, sell round-trip tickets to the following points, at the extremely low rates named: Asheville, N. C., and return, \$11.30; Cincinnati, O., and return, \$11.30; Louisville, Ky., and return, \$10.00; Chicago, Ill., and return, \$12.00; St. Louis and return, \$10.00. Final limit of tickets fifteen days from date of sale. Through coaches and Pullman Sleepers. This will afford the public an excellent opportunity to take a summer outing at extremely low cost. For detailed information apply to any ticket agent of the Queen & Crescent Route; or Geo. H. Smith, G. P. A., New Orleans.

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Beautiful line fine lawn and embroidery waists, at \$1.35, \$1.50 and \$2.

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Fine figured Organdies, White Lawns and Piques, at 10c. a yd.

Heavy welt White Piques at 15c. a yard.

15c. White Dimities, at 10c. a yard.

Pure White French organdy, 66 inches wide, 35c., 40c., and 50 c. a yard.

Silk Stripe Wool Challies, 38c. a yard.

Plaid and Plaid Skirtings, 50c. a yard.

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Heavy black Taffeta silk skirts, lined and interlined, at \$6.75 and \$9 each. They hang and fit perfectly.

Tan, Brown and Black Venetian Skirts, tailor seams, lined and interlined, perfect fitting garments at \$5.50 each. The material this skirt is made of sells for \$1.25 a yard.

Brown and gray Cheviot skirts, black silk applique on front and back, lined and interlined, made by tailors. Our price, \$4.50.

Black brocaded silk skirts, box pleat back, percale lined, at \$4.50 each.

Black brocaded silk skirts, plain back, lined and bound, at \$3.50 each.

Black serge skirts, applique trimmed, box pleat, percale lined, at \$2.95.

Black serge skirts, box pleat back, lined throughout, at \$2 each.

Black brilliantine skirts, cambric lined, at \$1 each.

Black duck and white pique skirts, 50c. each.

Brown crash skirts at 25 cents each.

Receipts of Convention Board May and June.

FOREIGN MISSIONS.	
Olive Branch	\$15.00
Merigold	1.00
Rienzi	7.50
Columbus	7.15
Handisboro W. M. S.	1.00
Sattillo	3.50
Senatobia	1.00
White Oak	2.50
Pulaski	1.30
Rock Bluff	.75
Columbia W. M. S.	5.00
Camden	3.00
Mt. Manna	3.00
Flora	23.75
Flora W. M. S.	2.50
Choctaw Ass'n	1.85
Summit	.60
Johnston	17.45
Bogue Chitto	6.90
Macedonia	2.40
Rodney	15.00
Pleasant Valley	2.00
Unity	5.00
Zion Hill	6.20
Seem	10.00
Shelby	12.25
Clinton	4.33
Oak Grove	10.00
Little Bahala	3.72
Clear Creek	3.50
Rock Hill	2.70
Beulah (Central)	16.00
Clear Spring	6.00
Natchez B. V. P. U.	1.00
Leaf River	15.35
Midway	6.65
Spring Hill	3.00
Homewood	1.83
McCool	7.00
Tahgipahoa	6.95
Forest	7.29
Alexandria	10.40
Poplar Springs	8.15
Moaks Creek	1.35
College Hill	1.05
County Line	.85
Jerusalem	3.90
Carrollton	13.60
Carrollton W. M. S.	2.00
Coila	1.50
Salem (O. Co.)	1.50
Moss Point	50.53
Aberdeen W. M. S.	6.00
C. W. Wiggins	5.00
Salem church	4.50
Brandon	12.50
Vicksburg, 1st ch.	48.00
Jackson Sunbeams	4.00
Learned W. M. S.	2.00
HOME MISSIONS.	
Hattiesburg W. M. S.	10.75
Gloster, 1st ch.	15.05
Chestnut	3.05
Bear Creek	3.55
New Zion	2.90
French Camp	6.12
Poplar Creek	1.93
Cross Roads	5.00
Bathlehem	3.00
Rienzi	2.50
Columbus W. M. S.	37.96
Saltillo	3.50
Poplarville W. M. S.	2.50
Harmony	3.40
Lebanon	1.80
Damascus	8.50
Camden	3.00
Evansville	3.00
Summit, I. H. A.	5.00
West Point	25.00
Pleasant Hill	2.70
MaGee	2.70
Crystal Springs	10.80
Macedonia	2.50
Mt. Gillead	9.00
New Prospect	5.85
Beulah, (Central)	10.00
Little Bahala	7.19
Bluff Springs	5.15
Clear Creek	3.50
Rock Hill	2.70
Mt. Oliveet	1.25
Spring Hill	3.00
Chickasaw Ass'n	17.50
Salem	5.00
Greenville	76.60
Alexandria	2.60
Carrollton	10.20
Carrollton W. M. S.	2.00
Coila	1.45
New Hope	7.00
Balestine church	17.25
Leafed W. M. S.	2.00
STATE MISSIONS	
Home Board	375.00
Antioch	9.75
Port Gibson	6.15
Mt. Paran	6.25
Brier Hill	2.00
Hollondale	30.00
MaGee	2.70
Rock Bluff	1.00
Spring Hill	2.90
Enterprise	7.40
Salem	4.00
Bethel	20.00
Montevisto	5.00
Bentley	5.00
A. P. Berry	3.60
J. A. Rogers	15.55
Yokanokany	3.45
Mt. Pleasant	10.00
Oak Grove	3.80
Macedonia	2.65
Heter	1.40
Smyrner	3.00
Silver Springs	8.00
Spring Hill	5.00
Columbus	56.50
Mt. Olivet	1.30
Water Valley	100.00
Lookafoma	2.25
Saltillo	4.35
Galilee	6.75
Enon	8.50
Books	24.75
Hickory Flat	5.01
Flat Rock	50
Academy	50
Shady Grove	3.20
Ebenezer	6.35
Lena	30.00
Pachuta	3.00
MaGee's Ch.	3.75
Bethel	1.50
W. P. Dorrill	2.00
Westville	10.00
East Fork	4.00
Mountain Creek	2.50
Ashland	10.25
Port Gibson	10.00
Union	10.00
Providence	3.95
Antioch	1.40
Bethel	2.35
Orial	5.00
Enterprise	8.60
Mt. Paran	5.00
Mt. Paran W. M. S.	3.58
Mrs. M. M. Sanders	2.00
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Macon W. M. S.	8.00
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B. L. Mitchell	2.75
Good Hope	9.45
H. J. Vanlandingham	25.00
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Kossuth	3.15
L. E. Hall	55.50
Oak Grove	6.00
Samaria W. M. S.	2.60
Concord	3.50
Union	4.00
A friend	10.00
McCool	2.50
Carrollton	13.30
Emory	4.00
Gillsburg W. M. S.	4.00
Mt. Zion	12.00
Liberty	4.60
Bowling Green	1.35
Salem (O. Co.)	10.45
New Salem (L. Co.)	8.00
Bethany	2.35
Mrs. Elkins and family	2.00
Williamsburg	3.00
Collin	6.00
Poplarville	10.00
Poplarville W. M. S.	1.50
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Forest	6.00
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Port Gibson	10.00	Bowling Green	1.35
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Antioch	1.40	Bethany	2.35
Bethel	2.35	Mrs. Elkins and family	2.00
Orial	5.00	Williamsburg	3.00
Enterprise	8.60	Collin	6.00
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Scranton	23.50		
Pascagoula	11.25		
B. L. Mitchell	2.75		
Good Hope	9.45		
H. J. Vanlandingham	25.00		
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Antioch	15.00		
Mt. Olive	3.80		
Kossuth	3.15		
L. E. Hall	55.50		
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Concord	3.50		
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The Rookery has just issued an interesting little Booklet. It is well worth reading. It is nicely gotten up and is brimful of good points on Cash Buying. It is entirely free to everyone, and we are only too glad to send them to those who write for them—it will cost you but a penny, a postal, a minute. We advise every one to get a copy before they are gone.

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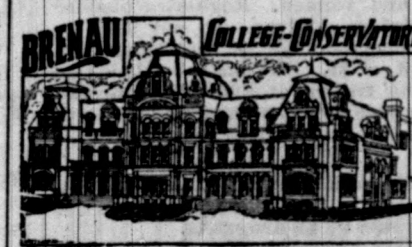


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Ministers and Churches.

EAST FORK.

We have just closed a very interesting meeting at East Fork, 12 accessions and the church greatly revived and edified. Rev. J. B. Lawrence, of Greenwood, did the preaching and did it well. He is a great preacher. The writer had imagined him eloquent, but not logical. But we found him not only eloquent, but logical, and practical and a strong gospel preacher.

Our pastor, W. A. Hewitt, has resigned to go to the Seminary. We regret to lose him. He is a safe and sound young minister and I predict for him a useful life.

E. A. BATES.

BUNKER HILL.

The above church, ten miles above Columbia, Marion county, had a gracious meeting last week. Bro. J. T. Dale, of Columbia, did the preaching after Sunday; it was well done.

Visible results: two received by letter, one restored, fourteen received for baptism, prayer meeting organized.

Bro. Dale is doing some of the best work that is being done in this section of the country. Come to see us again.

J. B. POLK.

INDIAN SPRING.

We have just closed a revival meeting at this new and progressive church, which was quite a success. Thirteen additions to the church and the membership greatly revived.

The church was organized about four years ago, and has now about 100 members, a new church building, and a splendid Sunday School.

It is in a splendid community, and very much needs a splendid High School there, and the right man could work it up.

A. J. ROGERS.

TROY.

Moved by a sense of pride and satisfaction in the Baptist denomination, and by a spirit of gratitude to God for his blessings, I desire to acknowledge through THE BAPTIST a special blessing from the bounties of God.

Our church at Troy, Pontotoc county, has had a gracious revival. We have had Bro. R. A. Cohron with us in a twelve days' meeting.

As is known, Troy church has for some time been very weak, being composed largely of women, many of whom are widows. But

we have been greatly strengthened in membership, in doctrine and in faith. All the members have been brought closer together in bonds of Christian love and sympathy. Twenty-one were added to the church; fourteen by experience of grace and baptism; seven by letter or restoration. There are yet more to follow. Some were converted who will join other denominations. The Holy Spirit was manifestly with us in His sin-convicting power.

Brother Cohron preached the truth with power and with simplicity. He has a Christ-like demeanor and is earnest and entirely unthoughtful of self in presenting the way of life. We are convinced that he is the right man in the right place as a missionary in the delta. He has endeared himself to these people and goes away with our prayers following him.

Yours, for the cause of Christ,
J. L. WILSON.

NEW BETHEL.

We are engaged in a meeting at New Bethel, of which Bro. A. F. Russell, of Louisiana, is doing the preaching. He presents the truth in a plain and simple way, the interest growing daily. Pray for us, that many souls may be born into the kingdom.

G. E. McDANIEL,
Brooksville, Miss.

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HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

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READ THIS.

I have used Hall's Great Discovery for bladder and kidney trouble, and would not take a thousand dollars for the benefit received from using one bottle. I feel that I am permanently cured. I make this statement from a sense of duty that I owe to those likewise afflicted and trust that they will take advantage of the information and realize the truth of my assertion.

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Dear Dr. Woodard:—I write you a letter to let you know that I am now entirely well of cancer. Your oils have worked a miracle in my case, for I did not think myself that it would cure me, as I had tried so many remedies that I had just about given up all hopes of getting well. But just think! I am again sound and well. Oh, how I wish that I had seen your advertising sooner, for it would have saved me much anxiety and many dollars. I will soon be down to the city and I will call on you.

Yours thankfully,

D. P. HENSLEE.

We have discovered a combination of oils that readily cure cancer, tumors, catarrh, piles, fistula, ulcers, eczema, and all skin or womb diseases. We have cured thousands of afflicted people within the last six years. Many patients cured by correspondence. Readers having friends afflicted, should cut this out and send it to them. A book sent free giving particulars about the oils. Address,

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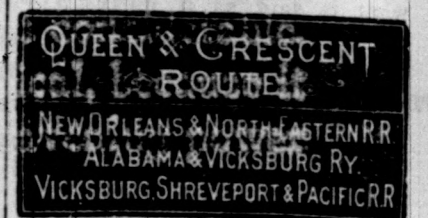
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Deaths.

S. L. Walton.

Was born in Edgefield District, S. C., June 8, 1836, and died near Byram, March 7, 1900. He leaves a large family to mourn his loss.

Samuel Louis Walton lived a Christian life, being a member of the Baptist church 47 years. He fought for his country in the late war.

He called the children to him the day of his death telling them he was happy in Jesus, and that for them to meet him in the home where changes are no more; to wait and murmur not.

GILES.

Mrs. Margaret F. Wagner.

Mrs. Margaret F. Wagner was born Aug. 26, 1833 and died June 2, 1900. She joined the Baptist church in early life and afterwards joined Spring Creek Baptist church near Waterford.

She was a tender mother and a devoted Christian and she loved her church dearly. May the blessings of God be with the bereaved family and church, and may they look alone to that One who can give real comfort in trouble.

J. J. GIBSON.

Lillian Laura Robins.

Lillian was born Oct. 11, 1898, and died July 23, 1900. She was the youngest daughter of Bro. Marion Robins. This little one leaves a father and nine brothers and sisters to weep for her, her mother having preceded her only a few months. She is now with mother. Though her earthly life was short, it brightened other lives, and may the God of love use her death to brighten them still more and lead them still nearer to Jesus.

Friends, weep not for those gone to rest, but prepare to meet them in the better land.

"My grace is sufficient for thee," saith the Lord.

J. W. STEEN.

Miss Bettie Farlow.

Miss Bettie Farlow, of Terry, Miss., was left us for the better world. Her natural life came to a peaceful end in the home of her widowed mother on July 20th. The sudden and unexpected end of a life so pure and gentle, so fair and happy, has shocked the community, leaving us in the heaviness of sorrow. Miss Bettie's life was beautiful; a follower of Jesus a little less than one year and yet in the Sunday-school among the young people and in the church she exerted a helpful Christian influence that will continue a blessing among us. The aged afflicted mother, the four sorrow-stricken sisters and the two brothers brought low in mourning, may find consolation in words of comfort spoken by our Lord. His sheep hear his voice. He goeth before them, and where he leads we may safely follow. The fair and lovely one has gone before you to the better world. She will welcome your coming. Be ye a so ready.

PASTOR.

His home was an ideal preacher's home, and no where was a preacher ever made to feel more at home. His good wife, though like himself sorely afflicted with almost total blindness, lived with her husband in making not only

have known in a lifetime. His death was sudden. After eating his usual breakfast in a short time he passed into the other world. His trouble was heart disease, with which he had been afflicted some time. Captain Burress was converted while in college, early in life, and was baptized by that princely preacher, who baptized so many people who developed into usefulness. Bro. Burress spent most of his life a member of the Baldwin church, of which he was made deacon under the pastorate of M. P. Lowrey. He was a model deacon, having constant care of every interest of the church. During the Civil War brother Burress was Captain in the Confederate Army. He spent his life after that war as merchant and farmer.

From boyhood it was my privilege to know brother Burress, and I had occasion to know him well. In nearly every station of life he was a satisfactory man. Not one who knew him ever had the least shadow of doubt as to his sincerity. He was an Israelite without guile. Among men he was a strong figure. As a soldier he was true to his colors. As a citizen he was on the right side of every public question and always with firmness and moderation. Some men are the salt of the earth. I mourn his death. I love his memory. I cherish his example, and I commend his wife and children to the loving care of the Great Father.

J. B. GAMBRILL.

Thomas W. Wright.

Thomas W. Wright was born near Huntsville, Ala., Nov. 10, 1823, and came to Mississippi in 1838. He professed faith in Christ at the age of 17 at Chahoma church, and soon thereafter joined Tyro church, of which he was a member the greater part of his Christian life. He fell asleep in Jesus at Sherman, Miss., where he had gone with his wife and youngest son only a short while before to live.

Bro. Wright and Miss Mary M. Britton were united in marriage in old Chahoma church, June 18, 1848.

A wife, seven children, four sons and three daughters survive him. Bro. Wright lost his sight many years ago, but in the midst of his physical misfortune he was generally cheerful and his faith in God was unflinching. He was not permitted the pleasure of looking into the faces of some of his younger children here on earth, but we trust he shall be permitted to behold each and every one of them in all the beauty of their glorified state.

Bro. Wright, next to being a Christian was a thorough and loyal Baptist. This is shown by the fact that three of his sons were named Judson, Bunyan and Spurgeon. He was loyal to his church, pastor and every worthy interest fostered by the Baptists.

No truer friend did the writer of this ever have than he always found in Bro. Wright. Always ready to give him a word of encouragement as a young Christian, and later as a young preacher he was always ready with a word of counsel or encouragement. For it was my happy privilege to be a member of the same church with him.

His home was an ideal preacher's home, and no where was a preacher ever made to feel more at home. His good wife, though like himself sorely afflicted with almost total blindness, lived with her husband in making not only

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the preacher, but all the other friends pleasant and comfortable while under their hospitable roof. Bro. Wright was permitted to live to a ripe old age, being at the time of his death, which occurred April 7, 1900, 76 years old.

May heaven's richest blessing be upon his aged companion who will soon cross over the River and be with him, is the prayer of a friend and brother in Christ.

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Woman's Work.

A Word of Warning.

I have felt for some weeks an overpowering impulse to put before my sisters and friends an experience which has been alternately blissfully happy and miserable beyond the power of words to portray. In so doing I shall endeavor to explain my thoughts to the best of my ability, regardless of the ill opinion it must leave in the minds of devout men, who love and reverence God supremely, as to my ingratitude for the mercies sent by a loving God. For I have merited all your censure, and more.

I was, as I verily believed, converted at the age of fifteen; I joined the church and was baptized by our good Brother Lipsey, who was pastor here at the time. I loved all Christian people and attending church was my greatest pleasure. I loved my Bible, I was wrapped up in missionary work. I verily thought there would never be any pleasure in the world for me outside of the pleasure of service to God. But at the age of eighteen I became engaged to a young man, who, though of good moral character, had never made any pretensions to religion. Naturally, he did not care to attend church, and instead of my insisting upon his going with me, or going without him at the first, I stood away from church—for his sake, thus proving myself disloyal to my Master.

We were married in 1893, and I drifted farther away from holy things every day, until I grew to esteem my husband as everything to me. I learned to love him supremely, and there was no room in my heart for any other being, human or divine. I had no thought, but for him. Instead of worshipping God, I worshipped a creature of His hand, who had been given me as a blessing, thus changing the blessing into a curse to my own soul. One Sabbath morning I attended church, as I should have done regularly. I do not remember the pastor's text, or any part of the sermon, except one remark, which impressed me particularly. He said, "I have been trying for several years to get my mind on such a plane that I could truly say that the ruling passion of my life is love to the Lord Jesus. By God's help, I believe that I have reached that plane." Surely, I must have been blind indeed, or I would have seen my peril at that time. Too well did I know what was the ruling passion of my heart and life. Conscience kept warning, "Beware." The Evil One

answered, "Fear nothing, you are secure. You have no need of a God or a Savior. Your husband is everything to you. You worship him, he worships you. What more could you want?" Conscience said again, (this time a little fainter than before) "But suppose he should be taken away. Then where would your all be? You know that he is a sinner." The Evil One bolder, for having been encouraged, answered, "God is too good to take away all that you have on earth. He cannot do it, and be a God of mercy." I heard the voice of conscience, fainter still, "The Lord thy God is a jealous God. Thou shalt worship the Lord thy God, and Him only shalt thou serve." My friends, I confess it with shame, I was an idolater, as much as any heathen who bows before wood and stone. As much, did I say? Nay, more, for theirs is a sin of ignorance, while, I, if blinded at all, was blinded by my own will. I refused to heed the voice of Conscience, until it almost ceased to make itself heard. I grew to think that my home was as much of heaven as I should desire. When I thought of my Maker at all, it was only a passing thought that he was too merciful to end my happiness. Oh, the unprecedented presumption to claim mercy of my God, whom I had completely deserted and forgotten.

Thus I drifted on, for a period of about four years, during which I was as happy as it is possible for human love to make a woman. It was a happiness whose very sweetness was to make the bitter awakening all the more bitter. Then the horrible demon of disease came as a cloud over the sun of our happiness; that most cruel of all diseases, which, when it first fastens its clutches on a physical being, puts the stamp of death upon every feature. Friends cautioned me against building up false hopes. "There is no cure for consumption," they said. I remble to know what would have been the consequences, if God had taken him at that time. He was already dead in sin, without hope and without God in the world. He would have indeed been lost to me then—eternally lost. Oh, what infinite love and compassion did my Father show to me and to him. He was allowed to remain until he should find the way of life. The disease, with its characteristic insidiousness, claimed more and more of that meager vitality every day, and he became aware that he was lost unless he could get help from God. He earnestly tried to find

the way to Life and Light, and I endeavored to point him the way to the Lamb of God, that taketh away the sin of the world. But he was still without the peace for which he searched. One beautiful evening there came a man to our home, verily a messenger from God—a man who had not been converted very long. He had been a besotted drunkard prior to his conversion. I was acquainted with him, and knew what Jesus had done for him, but my husband had never seen him before. No sooner had his shadow fallen across the door than my husband said to me, "There is the man I want to see. He has what I have been trying to find. God sent him here to me, and he will tell me what to do."

The good old brother read from the word of God, then knelt and prayed as only one redeemed sinner can pray for another lost one. But did he read the word of God and pray, then rise up and say, "Good-bye, brother, trust in God. He will take care of you?" Ah, no. He put the finishing touch on his work for that lost soul. He prayed God to redeem the soul, but he did not ask God to minister to the physical necessities. He proved his faith by his works—putting his hand in his pocket, he produced a dollar, and offering it to me, said, "Sister, take this and buy nourishment for your sick husband." After he had gone, my husband said to me, "Mother, God sent that man here to me. He has shown me what I have been trying to find." I knew that he had at last found the way to Eternal Life. After that he was indeed a "new man." What a change there was. Before, it was all complaining, and impatience, with occasional profanity. Afterwards, I do not remember hearing an oath pass his lips—with one exception, and that was sincerely repented of. Now all was of sweet submission, beautiful, uncomplaining patience, and even rejoicing. My Heavenly Father spared him to me for two months after his conversion, and a more beautiful Christian character it has never been my privilege to see. He could only talk in whispers, and then with the greatest torture to his throat, yet he never failed to tell his friends who came in to see him, what his Savior had done for him. And then I saw him close his eyes, and fall asleep in Jesus. Words fail to express the gratitude I feel for God's unbounded love and mercy, thus gently removing from my life, and transferring, the blessing which had been so sinfully abused, and but for his loving interference,

would have made the blessing a curse to my own soul, as well as to the soul of my husband.

Even now, I must guard myself continually, and be ever watchful and prayerful, lest I long for a Heavenly home, more for the anticipation of meeting my husband and baby, than the joy of meeting my Lord and Savior.

Now, my friends, I have no apology to offer you, for thus making known to you this experience. I will only say that I have told you, because there may be others who are in danger of committing the same error. I feel that I must warn you to beware, lest you wreck your own souls upon the breakers of a human love, as I certainly would have done, but for the merciful intervention of my Father. I hope you will not think that I have been too severe with myself, or have overdrawn the mark. Indeed, I am afraid it has been the opposite. Examine your own hearts, and let no love overshadow the love of God. Worship God, and him alone. Certainly, we should love those whom we have chosen from all the world, and forsake every human being for that one. But never forsake the Author and Giver of the blessing. He will not be second in your affections. The Great Jehovah, the Creator of the Universe, will not be supplanted by one of His creatures. I hide my face in shame, when I think of my disloyalty to Him, and of His mercy to me.

Our pastor said a few Sundays ago, that when we were called upon to give up our loved ones, it may be that God was plucking out the thorns that the seed may grow and flourish. I am sure this was true in my case.

I now have a husband and a dear little baby in heaven, where I hope soon to meet them again, and I know that I shall love them there, but the first love of my redeemed spirit will be given to my God and my Savior.

May God bless you, and deliver you from the error of my life, of which I have so bitterly repented, and the fruits of which I have already reaped, and will reap until Jesus comes to free my spirit.

C. A. S.

Vicksburg, Miss.

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Temperance.

Work of the Devil.

In the first Epistle of John, 3rd chapter, 8th verse, reads: "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." If we could only get this truth in our hearts great good would be accomplished. The Son of God was manifested to destroy the works of the devil. If this terrible curse of intemperance is not the work of the devil, I do not know what it is.

When you see a man that says that God for Christ's sake has pardoned his sins, that he is a new creature, a child of God and working for the salvation of souls and the upbuilding of Christ's kingdom, and that man will vote for a man that is an anti-prohibitionist, or a man that drinks whiskey, do you think he is doing much to destroy the works of the devil?

An Old Law.

An act to prohibit the sale and gratuitous distribution of liquors within police district No. 1, of the county of Copiah, Mississippi. No more licenses shall be granted, and only druggists and apothecaries may sell for strictly medicinal purposes. The penalty for the first violation of the act, is \$100.00 fine, and ten days in the county jail; not exceeding thirty days. This prohibitory law was approved on the 6th of March, and took effect on the first day of May 1856.

W. H. P.

Drink and Gambling Bills.

A good deal has been written and preached about the prevalence of drinking and gambling habits among the working classes. Here are two simple facts in reference to the matter which were mentioned the other day by an intelligent artisan. On one job on which he was a few days ago employed, a neighboring publican collected each week end from the workmen a drink bill of £20. A reference to the old records of St. Columba Gaelic church, Glasgow, just demolished, brings to light some curious circumstances connected with the early history of Gaelic preaching in Glasgow. The meetings of managers and Seat-Letting Committees were generally held in an adjoining tavern. In the year 1802, the tavern-keeper's bill for refreshments to these sturdy Highland Churchmen amounted to £47

18s. 5d., and in the following year to £44 18s. 6d. In 1822 the bill was an unusually heavy one, no less a sum than £61 3s. 2d. standing under this head.—*London Baptist.*

The Rumseller's Lies.

"I do not invite any person into my place to drink," is a remark you frequently hear from the saloon-keeper when he is spoken to about selling liquor. That is a lie.

When the groceryman makes a fine display in front of his store, whether he has the price marked thereon or not, he is honest enough to tell you he does it to induce people to buy. That is the truth.

The dry goods merchant puts in his window all sorts and kinds of wearing apparel, for the sole purpose of attracting the ladies, and selling his goods. He tells the truth.

And so it is with all classes of trade, but the "rumseller." He says he does not invite any one in—to drink. Let's see. First, in the sign, "Free lunch from 10 to 12 a. m." Is it free? Go in and try to partake of it without buying some of his rum, and see how quick he or his dressed-up bartender will tell you to get out. That's a lie!

Does he want you to eat his free (?) lunch, or is it free?

Again, he hires the finest cabinet maker to erect in his place what he calls fixtures, consisting of elegantly carved hardwood, often trimmed with marble and backed with as large mirrors as his room will permit of. In front of this he places highly polished glasses—all for what purpose? To ask you in! And in inviting you in, does he invite you just to see the fine fixtures? No, No! But to drink his miserable, health destroying, soul-damning stuff. Again, he lies!

In front of the place you will see elegant gold and glass, signs furnished by the wholesale whisky man, or the brewer, gratis to the rumseller for his trade. Do they have them made just to adorn his place? No, but to invite you in. Therefore, it is another lie!

The retail rum-dealer lies, and says he does not invite you in. The wholesaler and brewer help him to lie, and take mortgages on his place to help him lie to the poor fools who are enticed into his place by all this display of elegance.

Another final lie: You drink with him. "He says, 'Here is to your good health.' What a lie! You can't have good health if you partake of the vile stuff. Does

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Baptist Sunday School Board,

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burning the lining out of your stomach bring "good health?" Does muddling your brain cause "good health?"

One more big lie: The rumseller knows he cannot stand up and drink with every one, so he (some of them) have a bottle of tea to take for whisky, or clear water to take for gin, and he makes you believe he is drinking the same vile stuff that you are pouring down your throat; only he takes his from another bottle. A big lie.

Young men, resolve now not to help him lie any more. Every time you are tempted to go into one of these lying shops, say, "No, I will not help any one to lie and ruin mankind."

Avoid the liar. — Presbyterian Banner.

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Bible Readers Course.

Mon. 6. 2 Samuel 17. Triumph of David's counsellor. (vs. 14). Compare 2 Sam. 15:31.

Tue. 7. 2 Samuel 18. Triumph of David's arms (vs. 14). Compare 2 Sam. 14:24.

Wed. 8. 2 Samuel 19:1-23. Triumphant return of David. Compare 2 Sam. 15:25.

Thu. 9. 2 Samuel 19:24-43. David's gratitude to Barzilia. Compare Ps. 120:1.

Fri. 10. 2 Samuel 20. Another incipient rebellion suppressed. Compare 1 Kings 1:25-49:50.

Sat. 11. 2 Samuel 21. The cost of breaking an oath. Compare Josh. 9:3,15. Sam. 12. Prayer meeting zeal. See 16:1-13. (Permission of The Baptist Union.)

These were fine reports from Hernando and Natchez in last week's issue. Fine churches, fine pastors, fine Unions and, of course, fine reports. But are there not others. We wait to see.

To all those who have written making inquiry about the scope of work to be done in a B. Y. P. U., and how to get at it and did not think to enclose stamps, the following from the INFORMATION column of The Baptist Union is commendable:

(a) What will be the main topics of the course of study this coming year in the Christian Culture Courses? (b) Are the lessons published in any form outside of The Baptist Union? If so, what do they cost?—Robert R. Thompson.

(a) In the Bible Readers Course the daily readings will be in the book of Psalms. In the Sacred Literature Course there will be twenty-five lessons on "The Life and Teachings of Jesus." In the Conquest Missionary Course the work will include the "Lone Star Mission," "Among the Indians," "Some Pioneers in China," "Systematic Beneficence," "Baptist Missionary Societies (Woman's Foreign)," "The story of Kothali-byu (Mission to Karens)," "Baptist Missionary Societies (Women's Home)," "Our Missions in Italy, Spain and France," "Home Mission Work (Trans-Mississippi States)," "The Baptist Young Peoples Union of America, 1900-1901," "Gleanings from Mission Fields," and "Our Bible Work," one month being assigned to each

topic. (b) The lessons in the Conquest Missionary Course are published in monthly leaflets, price 3 cents each, or 25 cents yearly; discount for quantities of ten or more.

Send all money for supplies direct to The Baptist Union, 324 Dearborn Street, Chicago, and all your wants and wishes will be supplied at once, at first cost.

HERNANDO.

On Friday evening July 27th, the Hernando B. Y. P. U. was royally entertained by Mr. and Mrs. George Banks.

The committee and the host and hostess left nothing undone in their effort to see that each and every one enjoyed fully the event.

The meeting was a complete success. With crokinole, Bible games and by other means devised for the entertainment of the young people, the evening passed off pleasantly and all too rapidly.

Later dainty refreshments were served. After which the union dispersed feeling that this was a "blue ribbon day" in the society of the young people of Hernando.

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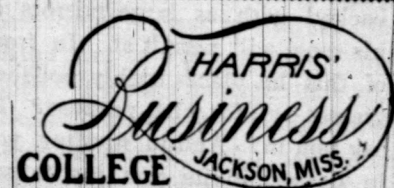
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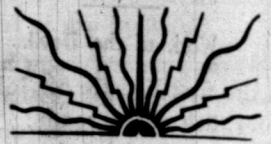
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